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learned from a negro man in this city. He is a strict church-member, but his Christianity in no way interferes with a multitude of similar beliefs : —

His wife's mother was terribly afflicted with rheumatism, but was entirely cured by stepping over the house-dog. Not only so, but the dog took the disease and went limping and whining about "just like a person." *He would not have believed it if he had not seen it himself.* — *H. E. Warner, Washington, D. C.*

NOTES ON THE FOLK-LORE OF OTHER CONTINENTS.

IRELAND. — In a previous number (No. 4, Jan. — March, 1889, p. 80), attention was called to a valuable paper on Irish Folk-lore by Mr. James Mooney of the Bureau of Ethnology.

A second paper, entitled "the Holiday Customs of Ireland," was read by Mr. Mooney before the American Philosophical Society, May 5, 1889, and forms pages 377 to 427 in the proceedings of the Society. The festivals particularly described are Saint Bridget's Day, Saint Patrick's Day, Shrove-Tuesday, May-day, Whitsuntide, Saint John's Eve, Hallow E'en, Saint Martin's Day, Saint Stephen's Day and the Christmas holidays, New Year and Twelfth-night. The material is derived in part from personal observation, in part from printed sources. We cite a paragraph giving an account of the usages with regard to household fires on May-day : —

"Fire is held sacred in Ireland, and there are a number of May-day beliefs connected with it. None will be given out of the house on this day for any consideration, as such an act brings all kind of ill fortune upon the family, and especially enables the borrower to steal all the butter from the milk, so that any one who should ask for the loan of a lighted sod of turf on May-day would be regarded as a suspicious character, whom it would be just as well to watch. To give out either fire or salt on this day would be to give away the year's luck. One old writer states that fire would be given only to a sick person, and then with an imprecation, but the butter, if stolen, might be recovered by burning some of the thatch from over the door. In the city of Limerick the fire is always lighted by the man of the house on May morning, as it is very unlucky to have it done by a woman."

"In Donegal, and probably in some other parts of the country, no householder wishes to be first to light a fire on May-day." The author explains this fear by the superstition that it is in the power of a witch to charm into her own possession the butter of those households from the chimneys of which rise the first smoke, relating a tale illustrating this belief.

An interesting part of this article is an account of methods of love-divination employed at Hallow E'en.

The author remarks upon the identity of very many of the Irish practices with those observed in other European countries.

SPAIN IN THE FIFTEENTH CENTURY. — The part which superstition has played in history is vividly and terribly illustrated by a paper of Mr. H. C. Lea, entitled, "El Santo Niño de la Guardia," contained in the "English

Historical Review" for April, 1889. This incident, utilized by the inquisitor Torquemada for obtaining from Ferdinand and Isabella the edict of 1482, expelling the Jews from Spain, consisted in a fable of a Christian child, whose heart, together with a consecrated host, was reported to have been used by Jews for purposes of enchantment; the fictitious victim was sainted by popular fancy. In his account of the English ballad of "Sir Hugh, or The Jew's Daughter" ("The Eng. and Scot. Pop. Bal.," Part V., p. 241), Prof. F. J. Child has brought together a fearful list of cases in which similar murders are attributed to Jews. Germany alone supplies twenty-five examples. The force of the belief is not spent; in 1883, a like story, in Hungary, led to judicial proceedings accompanied by torture; fifteen persons were subjected to detention for a year; their acquittal led to a riot and plunder of the shops of Jews in Budapest!

NATAL. — As long ago as 1859 the Rev. Lewis Grout, a missionary of the American Board now living in Vermont, printed in Natal a grammar of the Zulu language, enlarged by an historical introduction, and provided with an appendix. This appendix contains a selection of pieces, with translations, obtained from the recitation of natives. Some of these pieces have much interest as folk-lore, while they also exhibit the very idiomatic and figurative character of the language. Several narratives (pp. 401-417) contain accounts of the procedure observed in consulting priests relative to sickness, and of that used against wizards. When a malady befalls any person, he takes a present, and accompanied by his friends goes to the priest to make inquiry, to whom, after sitting down, he offers his gift. The priest pours out snuff, takes it, and causes the people to "smite" (the sick person?); after which (apparently from the sound) he pronounces on the disease, and declares that the paternal shade wants something, averring that spirits of ancestors have sent this trouble. "His ancestral shades say, 'Why does he no longer recognize us, since we have preserved him from infancy?' Then the people say, 'Hear, will he never build a large slaying kraal for our sake?'" . . .

The priest finally declares that the shades require a particular cow, "And now the sick man admits it all, and says 'Oh! since that which they require is thus demanded by themselves, who then can refuse it?' Then the people all say, 'Oh! yes, as you say, who could refuse a thing when it is thus demanded by the owners themselves? How can the priest be mistaken, when he has so evidently gone according to the omen? Do ye not yourselves perceive that he has run according to the omen? Then let them have their cow, the very same which they have demanded; and then we will now see whether sickness will leave me.' To this they all assent; and now some one person goes out, and when he has come abroad without the kraal all who are within their houses keep silence, while he goes round the kraal, the outer inclosure of the kraal, and says, 'Honor to thee, Lord,' — offering prayer to the shades, he continues: 'A blessing, let a blessing come, then, since you have really demanded your cow; let sickness depart utterly, thus we offer your animal. And on our part we say, let the sick man come out, come forth, be no longer sick, and slaughter your animal, then, since

we have now consented that he may have it for his own use. Glory to thee, Lord ; good news ; come then, let us see him going about like other people. Now then, we have given you what you want ; let us therefore see whether it was required in order that he might recover, and that the sickness might pass by.' And then coming out, spear in hand, he enters the cattle-fold, comes up, and stabs it ; the cow says, 'Y-e-h,' to which he replies, 'An animal for the gods ought to show signs of distress ; it is all right then, just what you require.' "

If the sick man does not recover, another priest may be sought with a like result. Why it is that a sacrificial animal ought to cry out is indicated by an exclamation of the person offering : "Let your cow cry then, and bring out the evil which is in me." The cow is cut up, and carried into the house, where it is supposed to be eaten by the spirits. "No one ever opens the house while it is said the shades are eating the beef." The sick person pours the gall over himself, saying, "Yes, then, good business this ; let all evil come to an end." The contents of the stomach of the victim are strewn on the fold and within the houses, with an invocation : "Hail, friend ! Thou of such a place, grant us a blessing, beholding what we have done. You see this distress ; may you remove it, since we have given you our animal. We know not what you want, whether you still require anything more or not. They say, may you grant us grain, that it may be abundant, that we may eat, of course, and not be in need of anything, since now we have given you all you want. They say, yes, for a long time have you preserved me in all my going. This kraal was built by yourself, father ; and now why do you consent to diminish your own kraal ? Build on as you have begun, let it be large, that your offspring, still here above, may increase, increasing in knowledge of you, whence cometh great power."

"Sometimes they make beer for the ghosts, and leave a little in the pot, saying, 'It will be eaten by the ghosts that they may grant an abundant harvest again, that we may not have a famine.' If one is on the point of being injured by anything he says, 'I was preserved by our divinity, which was still watching over me.' Perhaps he slaughters a goat in honor of the same, and puts the gall on his head ; and when the goat cries out for pain of being killed, he says 'Yes then, there is your animal, let it cry, that ye may hear, ye our gods who have preserved me ; I myself am desirous of living on thus a long time here on the earth ; why then, do you call me to account, since I think I am all right in respect to you ? And while I live, I put my trust in you our paternal and maternal gods.' "

In reading these interesting narratives, we are strongly impressed with the great desirability of preserving the beliefs and customs of primitive races in their own unadorned accounts. These relations should be printed in considerable volume, and without fear of repetition ; the feeling and expression of the man who still practises and believes in the rites will convey a clearer conception of their real relation to his mind than can be done by the abstract of an observer. For the title of Mr. Grout's work, see vol. ii. p. 87.